

Speaker: Is this clear? Can you hear clearly now?

Public: Yes.

Speaker: Okay very good. I would like to also extend a very warm welcome to all of you here in Barcelona on behalf of the International Foundation for Spiritual Unfoldment. What I'd like to do is I would like to begin by giving you some understanding, a little bit of understanding of the nature of the organisation which Gururaj founded in 1975, the one called the International Foundation for Spiritual Unfoldment and then also to introduce Gururaj to you. The International Foundation for Spiritual Unfoldment was founded in 1975 for the purpose of bringing to people throughout the world meditation practices of a very precise kind. We often speak of these mediation practices as being personal mediation techniques. One of the fundamental basis that the organisation has been founded upon is the understanding that all human beings are unique and each human being is a unique and complete wholeness for this reason, if a person is to undertake anything as important in their life as mediation practices then it's extremely important that the mediation practices should suit them as individuals. The mediation practice should suit the unique qualities of their personality, their unique ideals, desires and the whole process of growing and developing as a unique individual in the world. To achieve this end, each individual who begins practices taught through IFSU by Gururaj is given a set of meditation practices specifically designed by Gururaj personally to meet their unique individual needs.

Now since there are certain number of individuals here who are not perhaps acquainted with meditation practices, it might be a good idea to spend just a few minutes speaking about what meditation is. Meditation properly understood is a simple natural way technique for reversing the usual direction of our tension, the direction of our tension ordinarily being outward and turning the attention inward. And as we train our attention inward, learning to contact to area which lies deep within each human being which is a universal source of intelligence, of love, of energy and of the wisdom that we need to be able to deal with life in a creative way. This area of the mind is often characterised by various names and sometimes called the Real-Self, the Universal-Self which self is spelled with a capital S or perhaps by the --- it's known as the collective unconscious, many names which might be used by people who are either philosophically or psychologically inclined by those who are spiritually or religiously inclined, they would speak of this as the kingdom of heaven within or the universal divine spark which resides in the heart of every human being. But what is important is not the name which we call this experience of our deeper inner self, but rather the direct practical effects which result from daily communion within ourselves with this deeper self. Those who practice the meditation techniques regularly generally will experience a greater clarity of mind, they will find that their intuitive faculties become sharper, they will find themselves experiencing gradually a

much greater strength, a – they began to experience equal within themselves which is like an anchor so that in the midst of the chaos and the ups and downs and so forth, which invariably we must encounter in the process of our daily life, we have the sense of somehow remaining anchored to that deep inner strength and in addition and most importantly the effect of meditation is to create a much greater ability in human beings to love and to experience and give love.

In order to capture in essence the nature of the organisation, IFSU which Gururaj founded, an emblem has been created which you see over here on the right. Pepe will you step over there for a moment? I will explain the emblem just briefly in order to capture the nature of this organisation. At the centre of the emblem you will notice a yellow flame which represents that divine spark that exists with all – within all human beings, the universal self. This core, the spiritual core, the human being is the same with all human beings, regardless of their culture, their background, their religion and so forth. Surrounding the central flame on the outside are a series of discs, each one representing one of the world's major religions, standing from your low left hand corner, you will see Daoism, then Buddhism, Christianity, the Vedic tradition, Judaism, Zoroastrianism, Confucianism, Islam and finally the eternal circle which represents all of the other spiritual traditions or philosophies which are not specifically represented in the other discs. Thus, this includes those very personal philosophies of life which many people hold which some people hold but which do not fit into the other orthodox traditions. You will notice that the discs are connected together by five golden chords, these are the five golden chords of harmony, and this indicates that if all human beings could recognise that the spiritual core within them, which illumines, which shines forth and illumines each of their religious beliefs, that the people all understood that it was basically the same, then each one of the religions will be able to live harmoniously with all the other religious traditions while at the same time retaining their own uniqueness. Thus the harmony would not be a – we could say a harmony of tolerance, but rather a creative harmony.

And now just a word about Gururaj, to many of you the term Gururaj Ananda Yogi maybe somewhat puzzling not being acquainted with Sanskrit terms. The word “guru” refers to a teacher or we could say a spiritual teacher, the word “Raj” connected to guru, Gururaj means “great teacher.” The word “Ananda” refers to universal love or bliss and is just about equivalent to the Christian term “Agape.” And finally the word “yogi” refers to one who is in union, that has a union between the conscious self and this deeper, inner, super-conscious self which we call the divine spark within. So taken altogether, a great teacher whose nature is to give universal love and who is in union with his deepest innermost self. Having said all these, we would like to now turn the meeting over to Gururaj and to yourselves.

Gururaj: Did I have to sit forward or could they hear me? Can you hear me? I'll hold it on my lap. No, no this is fine, yes, it's okay. Now I've not come to lecture to you. That would be very easy because then I would be telling you what I wish to tell you. But I would rather like to talk about things which you would like to know about and the best way to do this is for you to ask me a question. Now in asking the question and receiving the answer constitutes a discourse and in any discourse, it is not only a communication of the mind, but also a communication of the heart. So who would like to start me with a question? Please stand up please.

Public: Sorry, would you please say something about nectar technique of yoga?

Gururaj: The what?

Public: The nectar <0:19:59.6>

Gururaj: What does he mean? Speak in Spanish and he will interpret for me.

Translator: The nectar?

Gururaj: The nectar of yoga?

Public: Yes.

Gururaj: By nectar you mean the sweetness, the ambrosia good. That is a very interesting question. The word yoga as you would know are not only the physical exercises you go through, that is only a very small fraction of yoga. Now the purpose of yoga is to bring you the individual self into communion or oneness with the universal self and when this union takes place, that is nectar. Nectar meaning divine sweetness, divine joy, divine bliss. That is the nectar. Now the question that would arise from your question is not only the definition of the word nectar, but how to achieve this nectar and how to taste of its sweetness. This flower for us to appreciate its beauty we got to have sight but more than that the beauty of the flower is enhanced if we could smell its fragrance. So in that way, words would only remain words and words could be appreciated on the mental level, the intellect will start analysing the meaning of words and any philologist will tell you that language is not sufficiently developed to really appreciate the sweetness of nectar. There is a very common example I use and that is of sugar. You can take sugar to the laboratory and they could analyse it for you, they could break it up into its

various chemical components and they could tell you what proportion of these chemical components went together to create sugar, but all the mental analysis in the world and intellectuality could never explain you sweetness. You have to taste it yourself. To ask the question, what is the sweetness of yoga is synonymous with asking the question what is self-realisation.

Now when a man is self-realised, what state is he in and how does he express himself? The really realised man becomes a very ordinary man. He becomes more ordinary than ordinary and to be more ordinary than ordinary, he has to be extraordinary. So the realised man has to go through certain processes. Now you would know that every human being has three aspects to himself, he has the physical, the mental and the spiritual. Now we do know that 99% of human beings do not function in a totalness and that they function very fragmentedly. So it would mean that a self-realised person is a person who is an integrated person. He has picked up all the pieces of his fragmentation and put it into one union or one whole and that wholeness is nectar. Good. Now the process for this could be achieved through many ways according to man's temperament because all human beings do not have the same temperament. You would find some more intellectually inclined so his procedure would be to start from the intellect and such a person will study all the various philosophies until he could perhaps reach some answer, but in this process of analysis, there is one factor that will always have to be considered because for every question there is an answer and every answer will breed another six questions and when you answer those six questions, it will breed 36 questions and so the mind goes on and on in its quest, in its surge to find the secret of life.

Now the main question that could be asked is this that is the mind capable of really giving us the answer? Now we know that the mind is a limited mind and in its limitations which is finite, the finite could never comprehend that which is infinite but yet the mind wants to find satisfaction because the intellectual person has the mind as the tool and that is his instrument. Good. Now that is one temperament. Then you have another temperament which is a devotional temperament. Such a person does not go through all forms of mental analysis, but that person has extreme love and devotion to the object of his love and devotion. He would proceed first by believing the belief would lead to faith and the faith would lead to knowingness. Good. Now if we are sitting in an air-conditioned room, we believe that the room next door is warm, but as we proceed through the door to the room next to us and we feel the heat waves coming towards us, then the belief turns to faith and when you become one with the fire, and is consumed in the fire, then you know what fire is. So that is another way in order to taste the nectar of yoga. Now there's a third way where a man is not interested in knowing of the hereafter. He is not interested in believing in a greater power than himself. He just lives now and in the living of now what he does is this. The principle he follows is, do good be good. And such a man too can taste of the

nectar of yoga. So we have now examined a few ways how to achieve this goal which is the aim and purpose of life. In our foundation we have a combination of all these factors where the mind requires answers, the mind can receive certain answers according to its capacity. In other words, the awareness increases, the mind develops and we become more aware of ourselves and the environment. Good.

Through the practice of meditation we become more devotional and we learn to love. So with some understanding of the mind and opening up of the heart, naturally all our actions of daily living would be, be good, do good. So in the practice of meditation, the awareness grows, the heart develops and our daily activity assumes a better, deeper quality and that is what the modern world needs, not just one particular heart, but a combination of all these parts. That is my message. To taste the nectar of yoga. So now in this process, as we dive deep within ourselves, we use the mind as an instrument and yet the blockage that is created between our small ego self and our real self is but the mind. So the mind is also the blockage and at the same time it can be used as the instrument. So using this instrument, we use a systematic procedure whereby we delve into the deeper and deeper layers of the mind. Because man is using only a very small percentage of his mind and the vast percentage is lying dormant. It is sleeping and that is why most people go through life in a wakeful sleep. Yes, so with the proper procedures of meditation prescribed, one unfathoms the deeper layers of the mind so one's awareness and perception increases. Today you could see the object of this flower and find it beautiful. You will admire its beautiful colour and the green leaves, but as you progress in your meditational practices, you will not only see the beauty of the flower, but you will try and see the essence of the flower. Because the same life force that exists within us is the same life force that exists in the flower. So when our conception and perception increases to that fine level where we can really know and perceive the finest levels of the flower, then we will understand that the essence of the flower is the same essence that is within us and identification occurs and identification is yoga and to live that practically in today's world is to taste the nectar of yoga, to partake of its sweetness and make our lives sweet because if we have not the sweetness within us, we could never spread the sweetness around us. Now that is one of the purposes of meditation.

We could use the same flower again as an example. Now it is the nature of the flower to be beautiful, but that is not the only thing it does, it also enhances the beauty of the garden. So through meditation, when we integrate mind, body and spirit and find harmony within ourselves, then very automatically and spontaneously we find harmony in our environment and when the harmony within yourself is identified with the harmony outside yourself, then you know what yoga and not just doing a few asanas. They are useful and could keep the body in good trim and health, but even in keeping the body trimmed, the mind and the spirit must be attuned to it. Nectar in Sanskrit is called "Amrit" and according to eastern legend, it was regarded the drink of the gods. Everyone sitting here is a living god and it is our birth right to taste of this nectar and

when I say it is our birth right to taste this nectar, it means that life can become joyful, dependent entirely upon us. No man needs to suffer if he takes the very simple techniques of gaining self-integration.